

# SYRIAC

LANGUAGE & LITERATURE

A Text Book for the Class XI

Compiled & Edited by  
**Fr. John Kannanthanam**

ܟܬܒܐ ܕܩܝܘܡܐ

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# Preface

Syriac is one of the oldest language in the world. It is a dialect of Aramaic, the language of Jesus Christ in the first century Palestine. Syriac found its entrance to Kerala through the Apostle St. Thomas. The immigration of Syrian Christians from Edessa under the leadership of Bishop Joseph and Thomas of Cana raised the status of Syriac as the liturgical language. Syriac infact continues to be the official liturgical language of the Syrian Christian churches of Kerala. Syriac literature is the sole representative of the genuine Semitic Christianity.

Since Syriac is introduced as a second language at the Higher Secondary Level in Kerala, the learner is aimed at acquiring knowledge of Syriac Language and its literature, its influence in the native language and in the culture of Kerala.

On the basis of the revised curriculum and change in teaching and learning process we prepared this new text book for Plus One class. A Question Bank is also appended to the text. I am very much indebted to Rev Frs. Jose Ezhuparayil and Mathew Kuttiyanickal for their assistance in going through the draft and valuable suggestions. I hope this book may provide an initial orientation to all those who are interested to study Syriac language and its rich heritage.



# A BRIEF HISTORY OF SYRIAC LANGUAGE

Syriac belongs to the Semitic family of languages, and is a dialect of Aramaic. Aramaic is one of the oldest languages known to the world. The history of Aramaic goes back to the second millennium B.C.

In the time of Alexander the Great, Aramaic was the official language of all the nations from Asia Minor to Persia, from Armenia to Arabian Peninsula. It was divided into two dialects: the western, used in Palestine and Syria by the Jews, Palmyrans, and Nabateans; the eastern, spoken in Babylonia by the Jews, Mandeans, Manichaens, and the people of Upper Mesopotamia. Aramaic is a member of Western Asian family, called Semitic group (the name Semitic-after Shem, Noah's son). Other members of the family include Ethiopic, Phoenician, Akkadian, Hebrew, Arabic etc. Among all other Semitic languages, Aramaic has the pre-eminence.

## I. History of Aramaic Language

Aramaic was the oldest of all the Semitic languages. There are many reliable and historical evidences about the antiquity of the Aramaic language. The Holy Bible also solemnly testifies its pre-eminence. When the Holy Bible refers to Laban, Jacob's maternal uncle, he is styled as an Aramaen. The language employed when Jacob made an agreement with Laban was Aramaic. This may be the oldest written document in Aramaic. Abraham and the early fathers used Aramaic even before they settled in the land of Canaan.

Aramaic got its name from the region Aram, which is named after Aram, the fifth son of Shem and the grand son of Noah; while Hebrew traces its origin from Heber, the great grand son of Noah. But according to Bar Hebraeus, the word 'Hebrew' derived from the word 'Ebaraya' which means one who crossed (the sea), connected with Abraham's crossing over of the river Euphrates and his entry into Canaan from Chaldea. In both the cases Aramaic is found the oldest. Aram includes the present eastern Syria, and northern Iraq. The inhabitants of Aram were called Aramaens. Their language was known as Aramaic. Abraham and other early patriarchs spoke Aramaic before they settled in Canaan. Thera, the father of Abraham with his family left Ur and settled in Paddan Aram where too Aramaic was the spoken language.

The Arameans were highly civilized people and they used 22 letters of linear alphabet. They used this for writing even before 10 BC. When the Assyrians conquered Arameans, their expert clerks were employed in the Assyrian government. Assyrians were using cuneiform. But when they found that the linear alphabet used by the Aramaen clerks are more easier than theirs in different aspects, they too adopted the linear alphabets and thus Aramaic got popularity in Assyria.

In the 8<sup>th</sup> century B.C, the Assyrians conquered the Northern Kingdom of Israel and deported most of its inhabitants to Assyria, where Israelites settled permanently and adopted the local language, Aramaic. In 702 B.C, the envoys of the Assyrian king Sennacherib, were asked to speak Aramaic by the Jerusalem authorities. In 7<sup>th</sup> and 6<sup>th</sup> centuries B.C, when Nabukadnassar invaded the kingdom of Judah and enslaved the natives to Babylonia, where too, the spoken language was Aramaic. During and after this Babylonian exile, Aramaic was continued as the spoken language of the Jewish people and, in fact, Hebrew was transplanted by Aramaic.

During the Chaldean Empire, Aramaic became the common language of Western Asia. The Persians succeeded to the Chaldeans in the 6<sup>th</sup> century B.C, and established the Achaemenid Empire. Aramaic became the official language of this empire.

In the 4<sup>th</sup> century B.C Aramaic became the commercial and official language of all the nations of Western Asia, from Asia Minor to Persia and from Armenia to the Arabian Peninsula.

### Aramaic becomes a Biblical language

After the Babylonian captivity Hebrew became a dead language. So the people could not understand the readings of the Bible in the Synagogues. So after reading the Holy Scriptures in Hebrew, they were translated into Aramaic to be intelligible to the younger generations and to the common people. In the course of time these translations were written down and were called 'Targum'. During this period parts of some of the Books of the Bible were also written in Aramaic. For example, parts of I Esdras, Jeremiah, Daniel, and second part of Mosaic Law. Later in the 1<sup>st</sup> century AD, the gospel of St. Mathew was written in Aramaic language.

### Aramaic Language during the time of Jesus Christ

Aramaic was the literary as well as spoken language at the time of Christ. We know more about the Aramaic language during the time of Christ from the books written in this period. In fact the pre-Christian literature was mostly Biblical. But the Jewish historian Flavius Joseph wrote his masterpiece "Jewish War" in Aramaic.

It was the language in which Christ made manifest to mankind his Holy Gospel- the truths, precepts and counsels of the Christian revelation. Aramaic is one of the three languages in which Books or parts of the Books of the Holy Bible were originally written. The gospel of St. Mathew was written in Aramaic. The other Evangelists, who wrote their gospels in Greek made use of various Aramaic names, words and phrases. Most of the names of persons and places found in the New Testament for eg: Thoma, Martha, Abba, Racca, Gehanna, Rabbi. Barjona, Barabbas, Kepha, Bethsaida, Gagultha, Bethlahem, Hakkeldama, Siloha etc, and some of the words of Jesus Christ such as, 'Thlisa koom'(girl, rise up, Mk.5:41), 'El, El, Lma Sbakthan'( my God, my God why hast thou forsaken me? Mt.27:46) etc. are purely Aramaic which are retained even in the Greek version of the Bible.



## **II. Origin and Development of Syriac**

Syriac emerged as an independent Aramaic dialect in the early 1<sup>st</sup> century A.D. It started out simply as the local Aramaic dialect of Edessa. Later it came to be adopted as the literary language of Aramaic speaking Christians all over Mesopotamia. Mesopotamia was a part of the Assyrian empire. When this Aramaic dialect became the spoken language of the whole Assyrian empire, it was called the Assyrian or Syrian language. In course of time the names Arameans and Aramaic were changed into Syrians and Syriac.

The Syriac language, as we know it from its literature, did not spring from the dialect spoken in Syria, but from the Eastern Mesopotamian dialect. When the weakened Seleucides ceased to defend the Euphrates, small independent principalities were formed in that region. The most famous was the little Kingdom of Edessa whose capital Osroene was the religious centre of the country. This city also became an intellectual centre, and even then the language of its people attained great perfection. A little later under the influence of Christianity it developed considerably, and eventually became the liturgical and literary language of all the Churches from the shores of the Mediterranean to the centre of Persia. In Syria proper and western Mesopotamia Syriac was first used simultaneously with Greek, but after the Monophysite schism Greek gradually fell into disuse. The period from the middle of the 5<sup>th</sup> century to the end of the 7<sup>th</sup> was the most brilliant period of Syriac literature.

Syriac influenced the common people more than any other Semitic languages. If we go through history we can see that Syrian Colonies were there in Asia Minor, India, Assyria, and in Babylon, and in these regions Syriac flourished as a language.

### **Two centers of learning which helped the development of Syriac**

The development in the Syriac language was initiated and fostered by two centers of thought-Edessa and Nisibis. Edessa was a center of Aramaean culture even before the 1<sup>st</sup> century AD. Certain developments in Syriac language were initiated at Edessa in the 3<sup>rd</sup>

century AD. During this period Edessa was part of Roman Empire. Large number of Christians fearing persecution under the Persian king Sapor II came to this Christian centre and settled there. St. Ephrem was one among them. It was St. Ephrem who founded the Christian school of Edessa. The development of the Syriac language was pushed forward in the 3<sup>rd</sup> and succeeding centuries by the famous Christian school of Edessa. The Syriac developed in Edessa is known as west Syriac. Nisibis was another center, which helped the development of Syriac language. Nisibis became a center of learning after the origin of Nestorianism. The famous school of Nisibis was established by Narsai the greatest among the Nestorian writers. He began his career in Edessa. But as a Nestorian he and his colleagues were expelled from Edessa. They went to Nisibis and developed the school of Nisibis. The Syriac language that developed in Nisibis is called East Syriac.

## **The development of East Syriac and West Syriac**

There were some progressive changes in Syriac language in the 3<sup>rd</sup> and succeeding centuries. The Syriac language developed in two lines- into East Syriac and West Syriac.

Estrangela is the most ancient form of Aramaic script. The word Estrangela is a composite of two words 'Sitrum'= Character and 'Ingil'= Gospel. Thus Estrangela means Bible character. This script was used for writing copies of the Bible, hence the name. It had no proper vowel system. Words were pronounced according to the meaning and circumstances. East Syriac and West Syriac are two dialects of Estrangela originated due to the division of territories where Syriac was a living language, as Eastern part under the dominion of the Persian Sassanids (upto seventh century) and Western part dominated by emperors of Greek Byzantium. In fact these two dialects are not two different languages but are only modified versions of Estrangela. Both these dialects have same vocabulary, grammar and literature. The main differences consist in the script, vowel system and pronunciation.

## **Development in Script(alphabet)**

In the 4<sup>th</sup> and following centuries certain important changes took place in the form of alphabet. The form of the alphabet was



improved. In the early centuries the Syriac language made use of a script which was known as the estrangela script. The estrangela characters (script) were used in Pshitta and other versions of the Bible. Later during the 4<sup>th</sup> and the following centuries a script was developed out of the school of Nisibis. This is known as Eastern or Chaldean or Nestorian script. It achieved permanent shape before the 7<sup>th</sup> century. The second script was developed by the school of Edessa and brought to final shape before the 9<sup>th</sup> century. It is called the Western or Peshitha or Jacobite or Maronite script. With the adoption of these two scripts for common use, the estrangela script became an ornamental script for titles of books and chapters.

### **Origin and Development of the Vowel System in Syriac**

As in other semitic languages so also in Syriac there are twenty two letters in the alphabet, which are all consonants. Hence they can be pronounced only by the help of vowels. The vowels were indicated initially by three letters only and they were א ו י (alap, waw and yod). These letters were called mothers of reading. But this system of vowels was not sufficiently defined in writing and correct pronunciation of words by the common people became almost difficult.

Later a system of dots was adopted. It consisted of putting dots above or below the consonants in order to denote the vowels. This system was also inadequate. So another one was developed. In the new system one or more dots placed in different position above or below the consonants represented the various vowels. It was developed in Nisibis by East Syrians like Narsai and Joseph Houzaya. The West Syrians began to use the forms of Greek vowels in the place of East syrian dots. The East Syrian vowel system of dots is more satisfactory. The East Syrians in most cases have kept the original pronunciation.

### **III. The pre-eminence of Syriac language over other Semitic languages**

Syriac was once the Lingua Franca (implied meaning-Common peoples language) of the Middle East. It was the vernacular of an ancient and popular nation that occupied a great part of Asia, Africa etc. Since

these places were occupied by Aram (son of Sem) and his descendents these regions were known by the name Aram, the people Aramaens and the language Aramaic. The word Semitic also is derived from the Biblical name Sem. The language spoken by Sem and his progeny is known as Semitic language. The important Semitic languages are Arabic, Hebrew, Phoenician, Ethiopic and Aramaic.

After Latin and Greek there is none more useful than Syriac to the Biblical study, Theology, and Ecclesiastical history. Fundamental changes in the growth of Syriac literature began by the school of Nisibis and later by the school of Edessa. The form of the script was improved and the vowel system was introduced. Syriac language attained a more prominent position soon. Large number of books were written which cover every branch of activity of Syrian people. The literary Aramaic or Syriac is very voluminous. As the literary language of Aramaic speaking Christianity, it spread world wide along with the spread of Christianity. Although the literature of Aramaic is mostly religious, it covers every branch of knowledge like biblical lore, commentaries on Bible, liturgy, asceticism, astronomy, apologetics, history, theology, legends, civil and canon law, philosophy, poetry, grammar, natural science, physical science, mathematics, medicine etc. 'Peshita', the syriac version of the Old Testament is the oldest monument of literary syriac. More than 150 great authors, through their innumerable volumes of works, enriched the language from second to 14<sup>th</sup> century A.D. The libraries of Europe and those of some eastern monasteries which are of easy access possess nearly 3000 manuscripts, containing the greater part of these works. The treasures in their masterpieces are yet to be hunted.

Besides the original Syriac works, there were numerous translations and adaptations from other languages mainly from Greek. They include works of Aristotle and his school. Greek philosophy and science were made known to the Arab world through these translations and commentaries in Syriac. The best known among these scholars is Hunayn Ibn Ishaq, whose practice was to translate first from Greek into Syriac and then from Syriac to Arabic. Translation from Arabic into Latin helped Greek philosophy to reach Western Europe. Thus Syriac



played as a link in the chain of transmission of Greek philosophy and science to the Western Europe.

The most important centres of Syriac literature were Edessa, Nisibis, Sarug, Amid, Mabbug, Selucia-Ctesiphon, Arbela, Beth Lapet and Qatar.

Syriac had been a flourishing language for many centuries until the Arab conquest, which imposed Arabic on Syrians. The importance of Syriac as a living language was lost around 800 A.D. But still it has been used as a liturgical language in the Syrian churches and as a spoken language in isolated villages in Labanon and Mesapotemia. Considering its historicity, richness in contribution to the world literature, culture, trade and religion, elegance and style, a detailed study of this classical language is highly essential and profitable.

### **Syriac as a liturgical language**

After the Arab conquest literary Syriac became a dead language like Sanskrit, Latin and Greek. But it continued to be the liturgical language of the churches of Western Asia and India. Till recently East Syriac was the liturgical language of the Nestorians and the East Syrian Catholics of Western Asia and the Syro-Malabar Christians of Kerala. West Syriac was used by the Jacobites and the Maronites and the West Syrians and the Syro-Malankara Catholics of Kerala.

## فصحنه 2 : نغمہ

### جتنے 2

1. Let us sing a song

تک جہ تکلہ تکلہ

ہو ہو ہم سبہ چہ ہفہ خفہ

کفہ صبر ہہ ہیفجہ ہہ

ہہ ہجہ ہفہ ہہ ہہ ہہ

LETTERS	NAME	PRONUNCIATION	
		ENGL:	MAL:
ا	Alap	a	അ
ب	Beth	b, bh	ബ, വ
گ	Gamal	g, gh	ഗ
د	Dalath	d, dh	ദ
ه	He	h	ഹ
و	Vau	v, w	വ
ز	Zain	z	സ
ح	Heth	h	ഹ
ط	Teth	t	ഥ
ي	Yodh	y, l	യ
ك (ق : ڤ)	Kap	k, kh	ക

ⲗ	Lamad	l	ല്
ⲙ (ⲙ)	Mim	m	മ്
ⲛ (ⲛ ; ⲛ)	Noon	n	ന്
ⲥ	Semkath	s	സ്
Ⲁ	E	a(a)	അ
Ⲕ	Pe	p,ph	പ്, ഖ്
Ⲩ	Sadhe	s	സ്
Ⲙ	Qop	q	ഖ്
Ⲡ	Resh	r	ര്
Ⲩ	Sin	š	ശ്
Ⲧ	Tau	t, th	ത്, ത്

## 2. Let us understand

1. The above-mentioned ⲗ ⲙ ⲛ ⲥ etc. are the letters of Syriac.
2. There are twenty-two letters in Syriac.
3. All letters are written and read from right to left.
4. The letters ⲗ and ⲙ differ mainly in size.
5. The letters ⲛ and ⲛ differ in angle.
6. The letters ⲗ and ⲙ differ in the position of the dot.
7. The letters ⲛ and ⲛ vary in their shape of the upper curve.

8. The letters follow in a particular order. This is called the alphabetical order.

9. The letters ا and و are called weak letters.

10. All the other letters are called strong letters.

11. ا followed by و at the end of a word is often written وا

3. Let us write.

A. Write the following in the alphabetical order.

..... ا ب ج د ه هـ  
..... ا ب ج د ه هـ ز ح  
..... ا ب ج د ه هـ و







## بُحْتُنْ د

### 1. Let us speak ( **بفیکد** )

In this lesson we can learn to greet each other. We can greet our teachers when we see them in the morning, afternoon, evening etc.

حُفِجِ بِرُفُذُنْ  
حُفِجِ بِرُاسْمُذُنْ  
حُفِجِ دُصْمُذُنْ  
عَلَمْ

فُحْ : حُفِجِ بِرُفُذُنْ.

فُصْمُكْ : حُفِجِ بِرُاسْمُذُنْ (ذِهْ حُفِجِ هُفِجِ).

فُحْ : حُفِجِ دُصْمُذُنْ.

فُصْمُكْ : حُفِجِ دُصْمُذُنْ (ذِهْ حُفِجِ هُفِجِ).

### 2. Let us read ( **بیهیڈن** )

#### The Classification of Consonants

The consonants can be classified according to the organs of pronunciation.

1. Gutturals                      ٤٥٤
2. Linguals                      ٤٤٤
3. Palatals                      ٤٤٤
4. Dentals                      ٤٤٤
5. Labials                      ٤٤٤

Note- ٤٤٤ are also called sibilants; because of their hissing sound in pronunciation. Some grammarians group ٤ with the Gutturals

### 3. Let us understand (٤٤٤)

1. The consonants are classified according to the organs of pronunciation and according to their function.
2. The above five divisions are according to the organs of pronunciation.
3. The two horizontal dots placed over the letter shows that, the given word is in the plural number. These two dots are known as **Ribui** or **Sayame**.

eg :- ٤٤٤

4. When a vowelised letter is preceded by another with a short vowel it is doubled.

eg:- ٤٤٤ ٤٤٤



5. When same letters or letters of same articulation come together in the middle of a word they are pronounced as one. The loss of the first letter is compensated by the doubling of the following letter.

eg:- يَنْجَبُ يَنْجَبُ يَنْجَبُ

6. The six letters **كسaya** have two different articulations: the hard called **Kusaya** indicated by a dot placed above the letters, and the soft, called **Rukaka** indicated by a dot below.

eg:- كَسَا كَسَا

7. A small line given below or over a letter shows that, the particular letter is not pronounced.

eg:- نَقَا

#### 4. Let us write.

- A. A passage is given to the students for reading and they are asked to find out the words where the Rukaka, Kusaya and Ribui are used.
- B. They are asked to find out the letters on which the Rukaka and Kusaya are applied.

## ܡܚܛܢܐ ܕ

### 1. Let us speak (ܡܦܝܠܟ)

Now we can learn to congratulate our friends on special occasions. e.g.

ܡܚܛܢܐ  
ܡܦܝܠܟ  
ܡܚܛܢܐ ܡܦܝܠܟ ܕܡܚܛܢܐ.  
ܡܚܛܢܐ ܡܦܝܠܟ ܡܦܝܠܟ ܡܦܝܠܟ.

### 2. Let us read (ܡܦܝܠܟܐ)

ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ  
ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ  
ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ ܡܦܝܠܟܐ

### 3. Let us understand (ܡܦܝܠܟܐ)

1. In Syriac all letters are joined either with the preceding letters or with the following letters.
2. The eight letters namely ܕ ܝ ܘ ܝܘ ܝܘܝ ܝܘܝܘ ܝܘܝܘܝ and ܝܘܝܘܝܘ are joined to the preceding letters only and not with the following letters.

3. If all the letters in a word are vowelised, all except the last one is pronounced long.

eg:- അവ **بِئ** ആലാഹ **بِئ**

4. If any one of the letters **ج** is prefixed to a word which begins with a vowelised **ا** the vowel sound goes to the prefix.

eg:- ബേമ്മ **بِئ**

5. Vowelised final **ا** is silent.

6. The letters **ح** and **هـ** take the shape

**ح** **هـ** ( **ح** ) **هـ** ( **هـ** ) respectively at the end of a word.

4. Let us write ( **بِئ** )

A. Explain with examples the changes that occur in the letters **ح** **هـ** **ح** while it is written at the end of a word.





2. Let us read (پہچان)

۱	1 -	۲	-	2
۲	3 -	۴	-	4
۳	5 -	۵	-	6
۴	7 -	۶	-	8
۵	9 -	۷	-	10
۶	20 -	۸	-	30
۷	40 -	۹	-	50
۸	60 -	۱۰	-	70
۹	80 -	۱۱	-	90
۱۰	100 -	۱۲	-	200
۱۱	300 -	۱۳	-	400

3. Let us understand (سمجھو)

1. The letters of the alphabet are used to express the arithmetical figures.

2. The units (ie 1-9) are expressed by the first nine letters

۱ to ۹

3. The tens (ie 10-90) are expressed by the succeeding nine letters ۱۰ to ۱۹.

4. The hundreds from 100 to 400 are expressed by the remaining four letters ܐ to ܕ.
5. For the intervening numbers, units are written after tens; and tens after hundreds. eg:- 32 = ܠܒ ; 125 = ܩܚܘܨܘܬܐ ; 309 = ܩܚܘܨܘܬܐܘܩܘܬܐ.
6. The hundreds from 100 to 900 are expressed by placing a dot above the letters ܐ to ܕ (eg. ܐ̇ = 100: ܒ̇ = 200: ܓ̇ = 300: ܕ̇ = 400 etc.).
7. To get the thousands a slanting line is placed below the letters. (eg. ܐ̸ = 1000: ܒ̸ = 2000).
8. The lakhs are expressed by placing a straight line below the letters. (ܐ̣ = 100000: ܒ̣ = 200000: ܓ̣ = 300000).
9. The crores are expressed by two slanting lines below the letters. (ܐ̨̨ = 10000000: ܒ̨̨ = 40000000).

4. Let us write (ܩܚܘܨܘܬܐ)

A. Provide Syriac letters for the Cardinal numbers.

102 23 67 85 99 12 21 44 65 77  
1978 1543 888 999

B. Find out Syriac letters for the following

3,000	30,000	200,000
20,000	600,000	3,000,000
10,000,000	40,000,000	900.

# قصص ۱ د سكو صفو

## بخت ۱

### 1. Let us recite

Learners study to count numbers 1 to 5 both masculine and feminine

بند هذب هكجا بند بگاڙو.

بذخڙو بنمڙو بنمڙو بسڙو.

سڙو جڙو هڪه جڙو بنڙو.

بختو بنمڙو بختو بختو.

### 2. Let us read (پڙهڻ)

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

سڙو هڪه سڙو

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

پڙهڻ پڙهڻ پڙهڻ

### 3. Let us understand (پڙهڻ)

#### 1. The words

پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ پڙهڻ

are personal pronouns. The first five are singular and the rest are plural.

2. The personal pronouns are categorized into first person, second person and third person; singular and plural number; and masculine and feminine gender.
3. The letters **حجهد** are added to these pronouns to make different cases.
  - a. **ح** is used to make possessive case.

بيلك بيلك بيلك بيلك بيلك  
 بيلك بيلك بيلك بيلك بيلك

- b. **ك** is used to make objective and dative case.

بيلك بيلك بيلك بيلك بيلك  
 بيلك بيلك بيلك بيلك بيلك

- c. **ك** is used to make ablative case.

بيلك بيلك بيلك بيلك بيلك  
 بيلك بيلك بيلك بيلك بيلك

4. These personal pronouns are also used as verbs. But they should agree with the subject in gender, number and person: as in

بيلك بيلك بيلك or بيلك بيلك بيلك

5. When they are used as verbs the **ل** of بيلك and **س** of بيلك and بيلك

are occulted as in بيلك بيلك بيلك ; بيلك بيلك بيلك



6. The third person plurals used as verbs are **يُنْفِ** (m) and

**يُنْفِي** (f) as, **يُنْفِي** **يُنْفِي** **يُنْفِي**

4. Let us write ( **يَحْضُرُ** )

A. Write in column B the Pronouns that can be used with the nouns given in column A

B	A
.....	لِحَيْدِ كَبِي
.....	مُخْلِصِي
.....	نِي
.....	مُخْلِصِي

B. Composition.

Complete the following using the words given in the box.

( **تَقْدِرُ** **تَقْدِرُ** **تَقْدِرُ** **تَقْدِرُ** **تَقْدِرُ** **تَقْدِرُ** )

- 1 **تَقْدِرُ** **تَقْدِرُ**  
.....
- 2 **تَقْدِرُ** **تَقْدِرُ**  
.....
- 3 **تَقْدِرُ** **تَقْدِرُ**  
.....
- 4 **تَقْدِرُ** **تَقْدِرُ**  
.....
- 5 **تَقْدِرُ** **تَقْدِرُ**  
.....
- 6 **تَقْدِرُ** **تَقْدِرُ**  
.....

## پڙهڻ ت

سٺو ڪم ڏسڻ ۽ سٺو ڪم ڏيکارڻ

### 1. Let us speak (پڙهڻ)

Now we can learn to salute others.

پڙهڻ

ڪم ڏيکارڻ

پڙهڻ : پڙهڻ

ڏسڻ : پڙهڻ

پڙهڻ : ڪم ڏيکارڻ؟

ڏسڻ : ڪم ڏيکارڻ ڪيئن؟

پڙهڻ : پڙهڻ ڪيئن؟

ڏسڻ : ڪم ڏيکارڻ ڪيئن؟

### 2. Let us read (پڙهڻ)

پڙهڻ ۽ ڪم ڏيکارڻ

پڙهڻ ۽ ڪم ڏيکارڻ

پڙهڻ ۽ ڪم ڏيکارڻ

أَجِبْ يَتَى بِصِفَتَيْ يَجِبْ

أَهْ صَفَتَا هَتَا

أَهْ فِلْحَتَا هَتَا

أَهْفْ هَتَا هَتَا

أَجِبْ هَتَا هَتَا

### 3. Let us understand (يعنيك)

1. When we point out a masculine thing or a person near us, we use أَتَا. When we point out a feminine thing or a person near us, we use أَتَا. When we point out more than one masculine things or persons near us, we use أَجِبْ. When we point out more than one feminine things or persons near us, we use أَجِبْ.

2. When we point out a masculine thing or a person away from us, we use أَهْ. When we point out a feminine thing or a person away from us, we use أَهْ. When we point out more than one masculine things or persons away from us, we use أَهْفْ. When we point out more than one feminine things or persons away from us, we use أَجِبْ.

4. Let us write (يَصْنَعُ)

A. Write أَثَرٌ، أَثَرٌ، أَثَرٌ in front of each word to get the correct meaning.

فَلْحَجَةٌ ..... 1

فَلْحَةٌ ..... 2

فَلْحٌ ..... 3

فَلْحَةٌ ..... 4

فَلْحَةٌ ..... 5

B. Begin the sentences with the correct word given in the box.

( أَثَرٌ، أَثَرٌ، أَثَرٌ )

فَلْحَةٌ ..... 1.

فَلْحَةٌ ..... 2.

فَلْحَةٌ ..... 3.

فَلْحَةٌ ..... 4.



## چُٹنا د

### سکھ عفتن متیٹکنا

#### 1. Let us speak ( بھیلک )

The learners are trying to make enquiries using 'wh' questions and give answers to the questions. e.g.:

چُٹنا آہ , چُٹنا آہ , چُٹنا آہ , چُٹنا آہ , چُٹنا آہ , چُٹنا آہ

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

#### 2. Let us read ( بھیلنا )

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

چُٹنا آہ چُٹنا آہ؟

1. The words **فيم فمتن مهف** **فمتن فمتن فمتن** etc. are the interrogative pronouns. **فمتن فمتن فمتن** are often followed by the particle **ف** to give the meaning “he who, she who” and similarly the words **فمتن فمتن فمتن**
2. The particle **ف** is used to introduce a relative clause.
3. It is used as a preposition to express the genitive ‘of’.
4. It is used to introduce the indirect statement and the direct statement.
5. It is used to express cause, purpose or consequence, either used alone or in conjunction with other particles such as **فمتن**

**فمتن** and **فمتن**

#### 4. Let us write ( **فمتن** )

A. Choose the correct Interrogative pronoun from the bracket and complete the sentences.

- 1 ..... **فمتن** **فمتن** ؟ ( **فمتن** / **فمتن** )
- 2 ..... **فمتن** **فمتن** ؟ ( **فمتن** / **فمتن** )
- 3 ..... **فمتن** **فمتن** **فمتن** ؟ ( **فمتن** / **فمتن** )
- 4 ..... **فمتن** **فمتن** ؟ ( **فمتن** / **فمتن** )
- 5 ..... **فمتن** **فمتن** ؟ ( **فمتن** / **فمتن** )

5. Let us Interact.

A. After an interview with Abraham, John got the following information about him. Can you write the questions John asked him?

1 پچھد آهہ زہنہہ.

2 ہجہ تکم آہہ لبہ.

3 فوک تہہ ہجہ فلہ.

4 یہہ تہہ تکمہہ.

## فہم فصل ۱ ک صفحہ ۵۳۰ تا ۵۳۱

### پہلا حصہ

1. Let us read ( پڑھو )

۱۔ ایک مذہب ہے۔

۲۔ ایک مذہب ہے۔

۳۔ ایک مذہب ہے۔

۴۔ ایک مذہب ہے۔

2. Let us understand ( سمجھو )

1. All the underlined words are nouns. A noun can be the name of a person, animal, place or thing.

2. A noun and an adjective should agree with each other in number and gender.

3. An adjective is written after the noun.

eg:- مذہب مذہب

3. Let us write ( لکھو )

A. Rewrite the sentences adding the adjectives given in brackets at the proper place.

1. ایک مذہب ہے۔ (مذہب)

2. ایک مذہب ہے۔ (مذہب)

3. ایک مذہب ہے۔ (مذہب)

4. ایک مذہب ہے۔ (مذہب)

5. ایک مذہب ہے۔ (مذہب)





## فہمضتہ د بیعتہ

### جنت 2

#### 1. Let us speak (بفیک)

Here we can learn to bid farewell. We can also use verbal forms of personal pronouns in the conversation. e.g.

وید جتلفتہ  
ہوت جتلفتہ

#### 2. Let us read (بیڈتہ)

سبب تہہ کہ جتہ	یفتہ تہہ کہ جتہ
تقتہ تہہ کہ جتہ	تقتہ تہہ کہ جتہ
تقتہ تہہ کہ جتہ	تقتہ تہہ کہ جتہ
تقتہ تہہ کہ جتہ	تقتہ تہہ کہ جتہ
تقتہ تہہ کہ جتہ	تقتہ تہہ کہ جتہ

#### 3. Let us understand (بیفیک)

1. Usually in singular form Masculine nouns are ending in ۲- and feminine nouns are ending in ۲۰

eg:- فلتہ - فلتہ

2. Words ending in **كُـ** form their plural by changing it into **كُـ**.
3. Nouns ending in **كُـ** form their plural by adding an additional vowel **كُـ** to the letter that just precedes **كُـ**.
4. Nouns ending in **كُـ** make their plural by adding a vowel **كُـ** to the letter just precedes **كُـ**.
5. To get the plural number of those words end in **كُـ** and **كُـ** are changed in to **كُـ** and **كُـ** is changed in to **كُـ**.
6. Many words have got completely new words as their plural.
7. In some nouns the final **كُـ** is changed into **كُـ** (dropping **كُـ** )

يَكْبُرُ	يَكْبُرُونَ
تَكْبُرُ	تَكْبُرُونَ
يَكْبُرُ	يَكْبُرُونَ

4. Let us hear ( **يَتَفَعَّلُ** )

تَفَعَّلَ	تَفَعَّلُوا
تَفَعَّلَتْ	تَفَعَّلْنَ
تَفَعَّلُوا	تَفَعَّلُوا
تَفَعَّلُوا	تَفَعَّلُوا

5. Let us write (يجمعون)

A. Complete the table with the plural number.

-----	يحلون	-----	حذون
-----	يفنون	-----	يفنون

Many nouns form their plural very irregularly: as in

Plural	Singular	Plural	Singular
آسذون	آسذون	آسذون	آسذون
يفنون	يفنون	يفنون	يفنون
يفنون	يفنون	يفنون	يفنون
يفنون	يفنون	يفنون	يفنون
يفنون	يفنون	يفنون	يفنون
يفنون	يفنون	يفنون	يفنون
يفنون	يفنون	يفنون	يفنون



## مختار

محبوبه مونسه ، مذهب كعبه خلكم خستين .

## مختار

- 1 يفتد محبوبه وک خلكم نشه صهبانه دونه پخچ \*
- 2 يفتد مونسه ، كعبه خلكم نشه چار نهه زجه لانبهوس \*
- 3 يفتد محبوبه وک خلكم خسته دسبه جبهه نكته \*
- 4 يفتد مونسه ، كعبه خلكم نشه دسبه چوسه دخت \*
- 5 يفتد محبوبه وک خلكم خسته چيهه دتبه خلكم \*
- 6 يفتد مونسه ، كعبه خلكم نشه دهبه حه ختفه \*
- 7 يفتد محبوبه وک خلكم خسته چمكب پخه مونسه \*
- 8 يفتد مونسه ، كعبه خلكم نشه چيهه صسته خلكم \*
- 9 يفتد محبوبه وک خلكم خسته چيهه ستهه دخت \*
- 10 يفتد مونسه ، كعبه خلكم محبوبه ديكه بقه خت \*
- 11 يفتد محبوبه وک خلكم دك بهبه ستهه ستهه حلهه \*

1. Moses said: “Oh brother, go in peace, with the truth that was with you”
2. Aaron said: “Oh brother, stay in peace, who did not keep anger against his brother.”
3. Moses said: “Go in peace the loving priest of the house of lord.”
4. Aaron said: “Stay in peace the loving brother who loved his master.”
5. Moses said: “Go in peace Oh Priest, who offered perfect sacrifices.”
6. Aaron said: “Stay in peace Oh brother who performed all mighty acts.”
7. Moses said: “Go in peace, oh priest who fulfilled his master’s will.”
8. Aaron said: “Stay in peace Oh brother who brought down Manna for the people.”
9. Moses said: “Go in peace Oh priest who absolved the sins of the people.”
10. Aaron said: “Stay in peace Moses who divided the great sea.”
11. Moses said: “Go in peace, you have accord with me in all these things.”

فهمنا ان يحسن

بنت 2

1. Let us speak (تفكير)

Here we learn to express regrets and make apologies.

e.g.

سبتنا يهلكنا

خذنا لب يهلكنا

2. Let us read (تصنيف)

خذنا نبتنا يفتنا يفتنا

خذنا نبتنا يفتنا يفتنا

خذنا نبتنا يفتنا يفتنا

خذنا نبتنا يفتنا يفتنا

خذنا نبتنا يفتنا يفتنا

3. Let us understand (تفكير)

The words نبتنا نبتنا يفتنا يفتنا

يفتنا يفتنا يفتنا يفتنا are masculine and

يفتنا يفتنا يفتنا يفتنا are feminine.

2. Usually nouns that end in **تْ** are masculine and nouns that end in **ة** are feminine. But there are exceptions. eg:- **جَمَانٌ** (mas.)

3. Replacing the last **تْ** of a masculine noun with **ة** is the common way of making feminine gender out of masculine.

4. In addition to this, in some cases an internal adjustment within the word itself is necessary for the formation of feminine gender. Eg

**بَدُنٌ - بَدْنَةٌ** .

5. Opposite number of a few nouns are completely new words.

eg:- **بُنَاتٌ يَمَانٌ**

6. words ending in **تْ** and **ة** take **بِنَاتٌ** in the feminine

eg:- **مَدِينَتٌ - مَدِينَاتٌ , بَحْرٌ - بَحْرَاتٌ**

4. Let us write ( **يَحْمَدُونَ** )

A. Complete the following sentences choosing the correct word from the box.

**يَكْبُرُونَ يَبِيءُ يَفْعَلُونَ يَفْعَلُونَ يَفْعَلُونَ**

يَبِيءُ يَكْبُرُونَ . سَبَأٌ .....

يَفْعَلُونَ يَفْعَلُونَ . يَفْعَلُونَ .....

يَفْعَلُونَ يَفْعَلُونَ . سَبَأٌ .....





3 فَعَهُ فَعَلَهُ فَعَا

4 سَجِرَ فَعَلَجَ سَجِرَ

5 يَجِفُّ فَعَلَجَ يَجِفُّ

FEMININE	MASCULINE	FEMININE	MASCULINE
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ
فَعَلَجَتْ	فَعَلَجَ	يَجِفُّ	يَجِفُّ

## بُخْتَن د

مِیگَر بَخْتَن د بَخْتَن د بَخْتَن د .

1 بُخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د .

بُخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د .

2 بُخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د .

بُخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د بَخْتَن د .

1. He who loves learning, his learning will be great. He, who loves idleness, is not able to become prosperous.
2. The world is similar to a wheel that makes times and seasons run. As a dream deceives by night, so the world deceives by its promises.

1. The world is a dream.

2. The world is a shadow.

3. The world is a bubble.

4. The world is a play.

5. The world is a game.

6. The world is a prison.

7. The world is a school.  
8. The world is a journey.  
9. The world is a path.  
10. The world is a story.  
11. The world is a book.  
12. The world is a house.  
13. The world is a garden.  
14. The world is a field.  
15. The world is a forest.  
16. The world is a city.  
17. The world is a village.  
18. The world is a town.  
19. The world is a country.  
20. The world is a world.

# ܦܡܘܨܐ ܟܘܠܗ ܦܘܨܘܬܐ ܕܩܘܪܥܐ

## ܦܘܨܐ 2

### 1. Let us speak (ܦܘܨܐ)

Here we learn to use idioms of making acquaintance. We can also try to speak short sentences with commonly used Syriac words. e.g.

ܟܘܠܗ ܦܘܨܐ

ܦܘܨܐ ܕܘܚܕܐ ܕܘܚܕܐ ܕܘܚܕܐ ܕܘܚܕܐ ܕܘܚܕܐ

### 2. Let us read (ܦܘܨܐ)

ܦܘܨܐ	ܦܘܨܐ
ܦܘܨܐ ܦܘܨܐ	ܦܘܨܐ ܦܘܨܐ
ܦܘܨܐ ܦܘܨܐ	ܦܘܨܐ ܦܘܨܐ
ܦܘܨܐ ܦܘܨܐ	ܦܘܨܐ ܦܘܨܐ
ܦܘܨܐ ܦܘܨܐ	ܦܘܨܐ ܦܘܨܐ
ܦܘܨܐ ܦܘܨܐ	ܦܘܨܐ ܦܘܨܐ



### 3. Let us understand (يعني)

1. The above words are the different suffixed forms of the noun ملك
2. Pronominal suffixes are the shortened forms of pronouns attached to the end of a noun to denote their possession.

eg:- ملك = My king ملك = Our king

ملك = My kings ملك = Our kings

3. The shortened forms of pronouns are انا انت هو هي
4. These forms are added to the stem or to the root of a noun. The stem or the root is formed by dropping the last vowel of noun. Eg. حاتم / حاتم / حاتم
5. Suffixes are seen in three different lines.

- a. Suffixes added to the singular nouns (nouns ending in -ة)
- b. Suffixes added to the plural nouns (nouns ending in -ون)
- c. Suffixes added to the exceptional nouns.

أب father, أخ brother and سفيان father-in-law.

Singular		Plural	
My father	أبي	Our father	أبنا
Your father	أبوك	Your father	أبنا
Your father	أبوك	Your father	أبنا
His father	أبهم	Their father	أبهم
Her father	أبها	Their father	أبهم

نَسَبٌ نَسَبِيٌّ نَسَبِيَّةٌ نَسَبِيَّيْنِ ...

بِعَمَلٍ بِعَمَلِيٍّ بِعَمَلِيَّةٍ بِعَمَلِيَّيْنِ ...

6. There are certain prepositions which take singular pronominal suffixes and some others which take plural pronominal suffixes.

7. The inseparable particles **بِ** and **لِ** are also suffixed in the same way.

4. Let us write ( **يُحَفِّضُ** )

A. Fill in the blanks with correct suffixed forms.

حَفِّضُ

حَفِّضِي

حَفِّضُ

-----

حَفِّضُ

-----

-----

حَفِّضُ

حَفِّضِي

-----

-----

حَفِّضِي

-----

حَفِّضِي

حَفِّضِي

-----

-----

حَفِّضِي

-----

حَفِّضِي

حَفِّضِي

-----

B. Add pronominal suffixes to the following inseparable particles.

**بِ**

**بِ**

**لِ**

## مختار ت

### 1. Let us speak (بفیک)

In this lesson we can study to make negative statements and negative commandments.

نہی کرنا

نہی کرنا

### 2. Let us read (پہچان)

#### 1. Category A

میں نے کہا کہ تم نے کہا

کہہ کرنا

#### 2. Category B

میں نے کہا کہ تم نے کہا

### 3. Let us understand (پہچان)

1. The above words are prepositions and they assume suffixes.

2. Prepositions in the category A assume singular pronominal suffixes and those in the category B assume plural pronominal suffixes.

3. The words **بِ** and **لِ** are not prepositions but they follow plural pronominal suffixes.

4. Some of the prepositions undergo certain changes while suffixes are added to them. eg:-

**بِ**      **لِ**      **مِنْ**

4. Let us write ( **بِ** )

A. Fill in the blanks with correct suffixed forms.

	<b>بِ</b>		<b>مِنْ</b>
<b>بِ</b>	-----	-----	<b>مِنْ</b>
-----	<b>بِ</b>	<b>مِنْ</b>	-----
<b>بِ</b>	-----	-----	<b>مِنْ</b>
<b>بِ</b>	-----	-----	<b>مِنْ</b>
-----	<b>بِ</b>	<b>مِنْ</b>	-----

B. Add pronominal suffixes to the following prepositions.

**بِ**      **لِ**      **مِنْ**

بُخْتَنُ د

بِجْمَعَتِهِ 2

(JOHN OF MOSUL)

1 حَكْ تَمَمْتَا جَلْرُ شَدْرُ نَعَمَ

مَجْمُ حَمْتَا كَرُ شَدْرُ نَعَمَ

بَدْرُ مَجْمُ حَمْتَا مِوَجْتَا نَعَمَ

مَجْمُ حَمْتَا مِوَجْتَا نَعَمَ .

2 حَمْتَا كَرُ مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا .

3 مَجْمُ حَمْتَا مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا

مَجْمُ حَمْتَا مَجْمُ حَمْتَا .



4 كحل نسله فبم ليدج

يفد جلدوم منقج

مفتمد جنقج

مفتمتج عفتتج .

5 ك جاسوم بم يدج

جاسوم بنت هلا ميج

ميجك كجبعج

مخده بم سيجتج .

1. Any day on which you do not read and gain from books, that you are conquered by devils and counted among idle men.
2. They (devils) will throw out the idle men, and will persecute them in darkness. And they will bind their hands and legs, and will throw them into hell.
3. Virtue is of three kinds: the father who teaches (his) children, and the son who learns, as it is proper and the one who serves the Lord.
4. With all your strength love learning, the mother of all virtues, and the fountain of all good things, and of all heavenly gifts.
5. Do not turn away from knowledge, that you may be alive and not dead. And meditate constantly and run away from idleness.

## فہمضت و تہجہ ہائیکہ

### پختہ 2

#### 1. Let us speak (بفیک)

Here we can express our gratitude and feelings of indebtedness to others. We can also make simple sentences with words of possessive case using pronominal suffixes. e.g.

مہجہ کے  
محمدؐ کے  
سنتھ کے

#### 2. Let us read (پیدہ)

1 اشدؑ پختہ تہجہ ہائیکہ

2 تہجہ تہجہ ہائیکہ

3 پختہ تہجہ ہائیکہ

4 تہجہ تہجہ ہائیکہ

5 تہجہ تہجہ ہائیکہ

3. Let us understand (یہنجد)

1. The words **ہے** and **ہیں** take plural pronominal suffixes.
2. When these words are used without suffix they have the meaning, "there is, there are and there is not, there are not."
3. When suffixes are added to these words, they have the meaning, "am, is, are and am not, is not, are not."
4. These suffixes should agree with the subject in person, gender and number.

4. Let us write (یچھت)

- A. Read the hints given in the box and complete the dialogue.

( **ہیں** **ہیں** **ہیں** **ہیں** **ہیں** **ہیں** )

6 **ہیں**..... **ہیں**

7 **ہیں**..... **ہیں**

8 **ہیں**..... **ہیں**

9 **ہیں**..... **ہیں**

10 **ہیں**..... **ہیں**

- B. Add pronominal suffixes to the following. **ہے** **ہیں**

ܡܘܨܪܐ ܕ

ܕܡܫܝܚܐ ܕܡܫܝܚܐ .

(ST. EPHREM)

1 ܕܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ

\* ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ

2 ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ

\* ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ

1. O Good Shepherd, who came to seek the lost ones, seek me who am lost (Lit. my loss) so that I may be a sheep in your flock.
2. O Good one, who have opened your door to the wicked and the sinners, open to me, (our) Lord, the door of mercy that I may come near to you.

# فهمنا من مختلفين

## جزء 2

### 1. (Let us speak) نفيك

Here we can learn to ask for numbers (how many) and ask for quantity (how much) e.g.

كمذا في كيتة

كمذا وتعب

### 2. Let us read ( يهنا )

1 نفيك منكم لانهم من اشجيك

2 يهنا فيس

3 همذا يحد يحد

4 يحدن ثم من يهنا

5 يوله فيلمبج لفهنا

6 نهيك حجت تبنا

7 نك فلفنا لهنا

8 فخير جهنا بننا



Find out the verbs from the above sentences.

Look at the following table and see the different endings.

فيص		هيك	
فيصه / فيصه	فيص	هيكه / هيكه	هيك
فيصين / فيصين	فيصين	هيكين / هيكين	هيكين
فيصنه	فيصنه	هيكنه	هيكنه
فيصين	فيصين	هيكين	هيكين
فيصين / فيصين	فيصين	هيكين / هيكين	هيكين

### 3. (Let us understand) يهنيك

1. The above are the inflection of the verbs. (To inflect means to change the form of a verb to get the different tense, person, gender, number and mood) or the conjugated form of the verb.
2. The letters added to the root are ه ن ي and ا
3. The subject should agree with the verb in person, gender and number.

4. Let us write ( **ܝܚܘܘܬ** )

A. Fill in the blanks with correct conjugated forms.

<b>ܚܘܬ</b>		<b>ܚܘܬܐ</b>	
-----	<b>ܚܘܬܐ</b>	-----	<b>ܚܘܬܐ</b>
<b>ܚܘܬܐ</b>	-----	-----	<b>ܚܘܬܐ</b>
<b>ܚܘܬܐ</b>	-----	<b>ܚܘܬܐ</b>	-----
-----	<b>ܚܘܬܐ</b>	<b>ܚܘܬܐ</b>	-----
<b>ܚܘܬܐ</b>	-----	-----	<b>ܚܘܬܐ</b>

B. Conjugate the following verbs.

**ܚܘܬ**      **ܚܘܬܐ**      **ܚܘܬܐ**

C. Translate in to Syriac.

He wrote	<b>ܚܘܬܐ</b>
She wrote	_____
You wrote	_____
You wrote	_____
I wrote	_____
They wrote	_____
They wrote	_____
You wrote	_____
You wrote	_____



# INDIAN CHURCH HISTORY

The Church in India, which is as old as Christianity itself existing in the heart of Asia, has a unique apostolic heritage. Its existence outside Greco-Roman world helped her to safeguard the uniqueness of the early Christian traditions free from the politico-religious reality of the Roman Empire. Western influence started with the arrival of the Portuguese and it became dominant during the Latin rule over this church from 1599.

## 1. APOSTOLIC ORIGIN OF THE CHURCH OF THE ST. THOMAS CHRISTIANS

The origin of Christianity in India is the result of the apostolate of St. Thomas, one of the twelve apostles of Jesus Christ. According to traditions, after preaching the gospel in Persia, Media, Bactria and other places, St. Thomas came to India. He landed in Malyankara, near Kodungallore in 52 A.D. St. Thomas preached the gospel in important centers of Kerala and established the churches in Niranam, Quilon, Chayal, Kokkamangalam, Kottakkav, Kodungallore and Palayoor. In order to sustain the apostolic succession he ordained a prince by name KEPA as the bishop and entrusted the administration of the church to him. Leaving Malabar, he went to the eastern coast of India, especially to the present Tamilnadu region. He was martyred while praying on the top of a hill near Mylapore in 72 A.D. and was buried in Mylapore.

### [a] Arguments Supporting the Apostolate of St. Thomas in India.

For genuine historians the apostolate of St. Thomas in India is an undeniable fact. In the face of innumerable evidences supporting the apostolate of St. Thomas in India a few contrary opinions of historians denying the apostolate of St. Thomas in India are negligible. In the words of Dr. Mingana, "There is no historian, no poet, no liturgy, no Breviary, no writer of any kind, who having had the opportunity of speaking about St. Thomas, does not associate his name with India." Dr. Farquar, cardinal



Tisserant and many other historians firmly assert the historicity of the apostolate of St. Thomas in India.

Here are a few arguments supporting the apostolate of S. Thomas in India.

**i). Local traditions.**

From the first century onwards there exists a strong local tradition that the apostle St. Thomas planted Christianity in Kerala. It speaks of the churches he had founded, the miracles he had worked, the names of the families he had converted and other aspects of his mission work. The existence of his tomb in Mylapore is very important. Overall the existence of a community of Christians by name ‘St. Thomas Christians’ (Marthomma Nazranikal) is a living testimony to the works of St. Thomas in India. “What may even today be seen and heard in such places as Palayoor, Paravoor, Kokkamangalam and Niranam cannot be easily dismissed as absolutely legendary, since these places point to the definite spots and families related to St. Thomas.” (Podipara P.J.)

**ii). Ancient writings**

**a. Acts of Judas Thomas**

This is a Syriac book written towards the end of second century A.D. in Eddessa. It speaks of the works of St. Thomas in India, especially in the kingdom of Gundapher. According to the Acts of Thomas St. Thomas came to India with Haban an officer of the Indian king Gundapher. While Haban was searching for an architect to build a beautiful palace for the king Jesus Christ himself introduced Thomas to him as an architect. As soon as they reached India Thomas was entrusted with the task of building the palace. He got a large sum of money from the king and distributed it to the poor and the needy. Thomas was arrested and put in jail for this offence. By this time the younger brother of the king died due to a serious illness. Apostle Thomas revived him miraculously. The boy had a vision in which he saw a beautiful mansion in heaven built by St. Thomas. The king was convinced that by distributing the money to the poor Thomas was actually building a beautiful palace in heaven. St. Thomas converted the king and many of his subjects. He



then proceeded to another kingdom of Masday and preached the gospel there also. The book ends with the glorious martyrdom of the Apostle.

Recent excavations brought to light coins and inscriptions bearing the name of king Gundapher. This adds to the credibility of the 'Acts of Thomas'. It is probable that the name Gundapher is another version of the king Kandaper to whom Malabar tradition connects St. Thomas. Though many of the details in the book are legendary the central theme i. e. the apostolate of St. Thomas in India is historical.

b. Rampan pattu (Thoma parvam)

The living tradition of the apostolate of St. Thomas is given in the Rampan pattu written by Niranath Maliekal Thoma Rampan a disciple of St. Thomas. A summary of the original was written by a priest by name Thomas of the same family (48<sup>th</sup> in the line of succession of Thoma Rampan) in 1601. This is the song now available under the name 'Rampan pattu'.

c. Margam kali pattu

Margam kali is a war dance, which was common among the St. Thomas Christians. The songs used in this dance are of very ancient origin and speaks of the works of St. Thomas in Kerala and his martyrdom in Mylapore. It is almost similar to 'Rampan Pattu' (Thoma Parvam) in content.

d. Veeradian Pattu

Veeradian or panan is a Hindu caste. People belonging to this caste used to go to Christian homes and sing certain songs praising St. Thomas the Apostle. These songs describe the activities of St. Thomas, the arrival of Thomas of Kanai (kanai Thomas) and the religious tolerance.

**(iii) The testimony of fathers of the church**  
**(ancient Christian writers)**

Many fathers of the church speak of the church in India and its origin from St. Thomas.

a. The Doctrine of the Apostles

It is a Christian disciplinary document of the 3<sup>rd</sup> century A.D. of an anonymous author. Speaking about the works of the Apostles in different nations it connects St. Thomas with India.

b. St. Ephrem(306-373)

St. Ephrem is a prominent ancient Syrian writer, who lived in the fourth century. In his famous poems he speaks the activities of St. Thomas in India. He says “Blessed are you who are like a ray emanating from the sun. Your advent dispelled as if in a dawn the darkness over India.”

c. St. Jerome(342-420 A.D.)

St. Jerome speaks about the Brahmins of India and their life style. He also gives information about Kodungallore as a distinguished port of the time. According to him ‘Christ lives in every nation. He abides with St. Thomas in India, with St. Peter in Rome and with St. Paul, in Illyricum.’

d. Other fathers of the Church.

Like St. Gregory Nazianzen (324-390 A.D.), St. Ambrose of Milan (333-397 A.D.), St. Gregory of Tours and Isidore of Seville (638 A.D.) speak about St. Thomas as the apostle of India.

**(iv). Testimony of ancient liturgies**

In the liturgical service of some of the ancient churches, we have many references to the works and martyrdom of St. Thomas in India.

The Church of Malabar used to celebrate the feast of St. Thomas on the 3<sup>rd</sup> of July from very early days. The Malabar Christians called it the feast of DUKRANA-the day of remembrance. The celebrations lasted

for one week accompanied by solemn liturgical functions. The divine office (canonical prayer) of the Malabar church during this week makes several references to the works and martyrdom of the Apostle. It is to be noted that the celebrations of this Feast had no such magnitude and importance even in the Persian church. So it is clear that the celebrations are not imposed by the Persian church. The prayers in connection with this feast do not mention the transfer of the relics of St. Thomas to Edessa, which occurred in the 4<sup>th</sup> century. That means they were written prior to the transfer of the relics.

In the Antiochian liturgy also we have references to the works of St. Thomas in India. A song written by Jacob of Sarug describes how St. Thomas bid farewell to other Apostles when he left to India. In the Nestorian liturgy we find that the people of India received the breath of life through St. Thomas. References are also found in the Byzantine Liturgy and the liturgy of the Ethiopian church about the works of St. Thomas in India. Besides the martyrologies and calendar of the Western church give clear evidences to the Apostle's activities in India.

#### **(v). Existence of the tomb of St. Thomas at Mylapore**

Mylapore was a center of trade in the first and second centuries of the Christian era. From the first century onwards it was a pilgrim center also. The tomb of St. Thomas the Apostle exists in Mylapore. This town was also known as 'Kalamina'. For example, Isidore of Seville (638 A.D.) uses the word kalamina for Mylapore. Probably this name comes from the syriac word 'galmona' which means little mount (chinna mala) which is closely associated with the martyrdom of St. Thomas. This name was in common use upto the 12<sup>th</sup> century.

There are two places in Mylapore which is closely associated with the martyrdom of St. Thomas – the periya mala (St. Thomas Mount) and the chinna mala ( little mount). Periya mala is about 10 kms from Madras. St. Thomas was martyred while he had been praying on the top of this hill. Chinna mala is about 3 kms away from the St. Thomas Mount. There is a cave on this hill where St. Thomas used to pray. On the walls of the cave we find a cross, believed to have been carved in stone by St. Thomas himself.



Christians from different parts of India especially the St. Thomas Christians of Malabar used to make pilgrimage to the tomb of St. Thomas. The history of this pilgrimage goes back to the first century. It is a valid proof that St. Thomas died in Mylapore. In the fourth century St. Ephrem the great father of the church speaks about the tomb of St. Thomas in (Mylapore) India. It is recorded that in the 6<sup>th</sup> century A.D. Theodore a Syrian pilgrim visited the tomb of St. Thomas in Mylapore. In 833 A.D. Alfred the great king of England sent a group of pilgrims with offerings to the holy tomb of St. Thomas in Mylapore as a thanksgiving for the victory he gained over the Danes. In the 9<sup>th</sup> century a few Arab travelers visited the tomb of the Apostle. In their writings they address Mylapore by the name 'Beth Thoma' (House of Thomas). Marco Polo the Venitian traveler visited the tomb in 1293. He says, "The tomb of St. Thomas in Mylapore is as famous as that of St. Peter in Rome." There are many similar historical records which also show that St. Thomas the Apostle was buried in Mylapore.

Archeological studies made in Mylapore and Arikamedu by the Indian Archeology Department also add to the credibility of the ancient tradition about the tomb of St. Thomas in Mylapore.

#### **(vi). Testimony of Historians**

Eusebius (263-340), the father of church history, speaks of the Christians of India. According to him Panthenus, the founder of the Alexandrian school, was sent to India by his bishop Demetrius in 190 A.D. Panthenus found the gospel of St. Mathew in Syriac with the Malabar Christians. Dr. Mingana a specialist in Indian history accepts the fact of the Apostolate of St. Thomas in India. Vincent Smith, after studying the history of the first century of India, says that all situations support the possibility of St. Thomas preaching the gospel in India. Buchanan, another Historian says that there are enough evidences about the death of St. Thomas in India as in the case of Peter in Rome. Edgar Thurston, Mapherus, Peter Jari, Wilson Maria and Jawaharlal Nehru accept the fact of the Apostolate of St. Thomas in India. Summarizing up the results of historical studies in the origin of Christianity in India, we may say the following: The church of Kerala (Malabar) is very ancient in origin. It owes its origin to St. Thomas the Apostle.

## **[b] The families converted by St. Thomas**

Tradition among the St. Thomas Christians says that Apostle St. Thomas converted a large number of Brahmin families to Christianity. Two such prominent families of Palayoor were Pakalomattam and Sankarapuri. St. Thomas himself, it is said, ordained some members of these two families as priests. The position of the Archdeacon the leader of the St. Thomas Christians existed traditionally in the Pakalomattam family. The Archdeacon was always a member of the Pakalomattam family. Kalli, Kalliankavu, Koikara, Madapuru, Nedumpally are some other families which accepted the new faith in Palayoor. Pattamukku, Thayyil, Manki, Madathalan are the name of a few Brahmin families converted by St. Thomas in Niranam.

## **[C] The Seven Churches Established by St. Thomas**

### **1. Kodungalloor**

St. Thomas the Apostle landed in Malyankara near Kodungalloor in 52 A.D. Kodungalloor was the most important town in Kerala (Malabar). It was the capital of the Chera Empire. Kodungalloor was commonly known as Musiris. Many ancient travelers describe Musiris as a glorious city in the East. Jews called Singly (Thiruvanchikulam). It was also known as 'Mahodayapattanam'. Kodungalloor was a port and center of trade. There was Jewish colony in and around the town. Plini calls it the most important center of trade in India. Kodungalloor lost its importance due to the Arab invasion and decline of Chera Empire.

### **2. Palayoor**

When St. Thomas arrived in India Palayoor was a predominantly Brahmin area. Brahmins had a temple with a pond near to it. St. Thomas performed a miracle in this pond and 32 Brahmin families believed in him. They include families like Sankarapuri, Pakalomattam, Kalliankavu, Nedumpally, etc. The temple was converted into a church. Other Brahmins left the place and went to Vempakatt. Palayoor was also a center of trade. There was a Jewish colony near to the town.



### **3. Kottakavu**

Kottakavu is near the present Paravoor town. This place had direct contact with Malyankara near Kodungallore where St. Thomas landed in 52 A.D. It was a very ancient Jewish settlement. Even now there is a Jewish temple here. The historical remnants of the works of St. Thomas and his church can be found even now in this place.

### **4. Kokamangalam**

The place is near thannirmukam, 20 miles from Cochin. It is near the sea coast. In the first centuries of the Christian era ships coming from Kodungallore to Quilon touched this place. The area was fertile and densely populated at the time when St. Thomas came to India. First it was a Buddhist center. Then it turned to be a Brahmin settlement. After the arrival St. Thomas it became a Christian area. St. Thomas founded a cross in this place. But it was thrown away by his opponents into the sea. It landed near Pallipuram and people of that area refounded the cross and this is said to be the origin of Pallipuram Church.

### **5. Niranam**

The village of Niranam is in the upper Kuttanad area. In the first and second centuries after Christ it was an internationally reputed center of trade. Plini (of Rome) and Ptolemy (of Alexandria) speak of this place. St. Thomas the Apostle founded a Church in Niranam. Roman coins excavated from this region prove the antiquity of this place.

### **6. Quilon**

From ancient time onwards Quilon was a well-known port. It linked the trade from Burma, China and Indo-China with that of Eastern countries. There was a Chinese colony in Quilon. St. Thomas preached the gospel in Quilon and established a Church. Historical evidence show that there existed a Christian community from the first century onwards. It was strengthened by migration of Christian colonies from Persia under Bishops Mar Sapor and Mar Proth in the 9<sup>th</sup> century.

### **7. Nilackal or Chayal**

According to tradition St. Thomas established a church in Nilackal and stayed there for a year. At present Nilackal lies deep in the forest.

This ancient town linked Pandya kingdom with the seacoast. A trade route from the Pandya kingdom to the Arabian Sea passed through the town of Nilackal. In course of time Nilackal became a Christian center. The place was abandoned by the Christians due to invasion from outside especially from the Pandya region.

## II. THE EARLY DAYS OF MALABAR CHURCH

From the death of St. Thomas till the 4<sup>th</sup> century very little is known about the Christian Church in India. The most important events that can be traced in history are:-

1. The arrival of Panthenus in India (190 A.D.)
2. Bishop Mar John represents the Indian Church in the council of Nicea (325 A.D.)
3. Transfer of the relics of St. Thomas to Edessa.

### [a] The arrival of Panthenus in India in 190 A.D.

The Indian Church had to face some persecutions in the early days. The Christians had to confront with the learned scholars of other religious sects. They needed the help of a scholar to defend their faith. This was the circumstance which led to the arrival of Panthenus in India.

Panthenus was the Rector of the famous ecclesiastical Alexandrian University. He was very much known for his learning and sanctity. Some of the Christians from India went to Alexandria and requested bishop Demetrius to send them a scholar. In response the bishop sent Panthenus to India. This historical event is narrated in the writings of Eusebius and St. Jerome. St. Jerome has written very vivid about his journey to India. Panthenus could successfully defend the Christian faith before the scholars.

When Panthenus returned to Alexandria the Indian Christians presented him with a very rare and precious book, a copy of the Gospel of St. Mathew. This Gospel was written in Aramaic (Syriac). Most probably the St. Thomas Christians received this book from St. Thomas himself. They used to read this book in their churches. From this it is clear that the Indian Christians were well versed in Syriac and Syriac was their liturgical language from the first century onwards.



## [b] Bishop Mar John represents Indian Church in the Council of Nicea

While the eastern churches were under different types of persecutions the western church had to face the problem of Arianism. Arianism is a doctrine, which misinterpreted the mystery of Holy Trinity. To condemn the doctrine of Arius the bishops of the Christian church held an ecumenical synod in Nicea in 325 A.D. 318 bishops from all parts of the world were present in the synod. There was one among them representing the Indian church. The Nicene creed was signed by a bishop by name John-Mar John the bishop of Persia and Great India.

Mar John was a Persian bishop and not an Indian bishop. Some historians doubt whether he can be accepted as a bishop who had jurisdiction over the Malabar Church. According to them the Persian bishops had jurisdiction only over the territory west of the Indus River. But the common opinion among the historians is that 'Great India' included southern part of India and Malabar Coast also. It seems that the Persian bishops did not directly rule the church of Malabar. But they had jurisdiction over the bishops of Malabar.

From tradition it is clear that St. Thomas himself established a hierarchy with bishops and priests here. Sankarapuri and Pakalomattam families were given the task of administration of the church. According to tradition St. Thomas consecrated two bishops-Kepa and Paul. Mingana says that there were a number of bishops and priests in India in the beginning of the 3<sup>rd</sup> century. From history we know of a bishop David by name who was the bishop of Basra. He left his see between 250 and 300 A.D. and betook himself to India to preach the gospel.

### Transfer of the Relics of St. Thomas to Edessa

It is from the writings of St. Ephrem that we know about the transfer of the relics of St. Thomas the Apostle from India to Edessa. It was done by a merchant called Khabin. The sacred relics were kept in Edessa for a long time and it was afterwards transferred to Orthona in Italy. We do not know exactly the date of its transfer from India to Edessa. But it is believed to have occurred during the 3<sup>rd</sup> century.

### [c] The Social and political status of the St. Thomas Christians in the first centuries

St. Thomas the Apostle did not interfere with the time honoured customs of the Indian Christians. They were Indians in culture, Christians in faith and Orientals in worship. In the manner of dress, usage and language the Indian Christians followed their own tradition. The Christians were known as 'Nazaranis' or the followers of Nazaraen a term still used in the government documents of Travancore and Cochin. Most probably St. Thomas gave the primitive Indian Church the Syrian liturgy which was prevalent among them all throughout.

The Christian communities, which St. Thomas founded in the Chola and Pandya kingdom, did not survive long due to persecutions. But in the Chera kingdom the church flourished.

The Cheraman Perumals, the local kings were tolerant towards the Christians. All accounts show that the Cheraman Perumals considered the Christian merchants of Musiris as his powerful allies. The Christian merchants had trade relations with the west and the island of Ceylon. They were in a position to advance large sums of money and supply him with arms in his military campaigns. His independence and prestige were in no small measure dependent on the friendship of the Christians. According to some historians one of the Perumals received baptism and became a Christian. He is known as 'Pallivana Perumal'.

The Syrian Christians of Malabar were highly esteemed for their martial valour. They were trained in the use of weapons from the age of eight to the age of twenty-five. There was a time when the power of the king was determined by the number of Christian soldiers under him. As a whole the period of the Perumals was the golden age of Christianity in India.

The Christians were considered to be a high caste and therefore enjoyed high social status. According to tradition the local kings have given a large number of privileges written on copper plates. They are called 'Cheppeds'. The oldest among these cheppeds is the one granted to Thomas of Cana by Cheraman Perumal. Probably it was given in



345 A.D. The privileges given in this Cheppedu were usually given only to Brahmins and local kings. This copper plate was kept intact until the 11<sup>th</sup> century and was then lost. Another cheppedu given to Christians is called 'Tharisapally cheppedu'. It contains the privileges granted to the Christian community of Quilon by the local kings of Venad Ayyanadikal and his brother Ramanadikal at the reign of Sthanu Ravivarma in Mahodayapuram (Date 843 A.D.). The Christians were given another cheppedu by the king Veera Raghava. It is known as Veera Raghava Pattayam or Iravi Karthan Cheppedu. It contains certain rights granted to Iravi karthan a prominent Christian merchant and his people. Because of the privileges granted to the Christians they became the leading people in all aspects.

#### **[d] Immigration of Syrian Christians from Persia under Thomas of Cana**

The St. Thomas Christians of Malabar had trade connections with the Syrians of Persia and Babylon. This relation became more intimate because of immigration of Christians from Persia in the 4<sup>th</sup> century. In 345 A.D. a colony of Christians immigrated into Malabar under the leadership of a merchant called Thomas of Cana. The group consisted of 72 Christian families.

According to tradition the Bishop of Edessa Mar Joseph had a vision of St. Thomas who commanded him to send some one to tend his flock in Malabar. Historians say that the real cause of this immigration was persecution of Christians in Edeassa under the Persian emperor Sapor II.

With the immigrant Christians it is said there was one Bishop and four priests. They traveled to India in 3 ships from Mesopotamia and landed at Cranganore, the capital of the Chera Empire. Thomas of Cana was a powerful and wealthy merchant. He impressed the Perumal very much with his exceptional qualities. So the Perumal gave him a royal welcome and treated him with great respect. The king assigned to Thomas and his followers extensive lands near his capital city and they settled down there. He also built a Church for them. The Perumal conferred upon the Christians many honours and privileges. The Christians were



made lords of many castes and masters of trade. These privileges were granted to them in a copper plate or 'Cheppedu' Because of these exceptional privileges the Christians were respected and feared by all.

Tradition connects with the colony of Christians, which was led by Thomas of Cana the origin of southist community of Christians in Kerala. The members of this community are called 'thekkumbhagakar' or 'southists'. The name originated as they first resided in the southern part of Kodungalloor. Other Christians who resided in the northern part of Kodungalloor were called 'Vadakkumbhagar' or the 'Northists'. This division exists even today among the Malabar Christians.

### Effects of this Immigration

There were many favorable effects to the immigration of Persian Christians.

1. It caused a new line of episcopacy in Malabar. Then onwards the Malabar Church came to be ruled by Persian Bishops.
2. The arrival of these colonists increased the prestige and strength of the Malabar Church.
3. It helped the Malabar Church to carry on commercial relations and trade with foreign countries like Egypt, Venice etc.
4. The Syriac language and Syrian liturgy became more popular among Malabar Christians.
5. It paved the way for the emergence of two sets of Syrian Christians in India namely the 'Thekkumbhagakar' and 'Vadakkumbhagakar'.

# Question Bank

1. Apply all vowels to the letter ܕ
2. Compare the vowel system in Syriac with that of your mother tongue.
3. Differentiate Rukakha and Kusaya with examples.
4. Explain with examples the changes that occur in the letters while it is written at the end of a word. ܡܢ ܕܡܢ
5. Give the equivalent in Syriac

1991

1984

1543

6. The following are the names of ten objects. Arrange them in the alphabetical order.

1 ܚܚܝܬܐ 2 ܡܡܝܢܐ 3 ܚܚܝܬܐ 4 ܦܦܝܢܐ 5 ܡܡܝܢܐ 6 ܕܕܝܢܐ 7 ܚܚܝܬܐ

8 ܦܦܝܢܐ 9 ܡܡܝܢܐ 10 ܚܚܝܬܐ

7. Provide Syriac letters to the cardinal numbers and complete the table.

ܕ 14	ܚ 12	ܠ 11
6	4	2
40	30	20

8. Five pairs of words are given below. Only one in each pair is correct. Choose the correct word.

صَفَا	صَفَا
فَلَحَظَ	فَلَحَظَ
نَكَثَ	نَكَثَ
بَلَغَ	بَلَغَ
فَلَحَظَ	فَلَحَظَ

9. The inseperable particle ك is suffixed as

( كَبَّحَ لِحَدِيثِهِ كَبَّحَ لِحَفَا كَبَّحَ لِحَبَابِهِ )

Change ك in the same way

10. Apply the inseperable particle (كَبَّحَ) to the following words in order to get meaningful relation

1 صَفَا

2 فَلَحَظَ

3 بَلَغَ

4 نَكَثَ

5 فَتَا

11. Complete the sentences in Syriac using the enclitic forms of pronouns agreeing with the subject.

( تَعْنَا ، نَعْنَا ، نَعْنَاه ، آسَب ، سَبِ ، نَعْمَاه ، يَفْه )

1 יַעְנָה נְמִיחָ .....  
.....

2 נְעָה בְּדַבְרָ .....  
.....

3 אָסֵב בְּלִנְתָ .....  
.....

4 סְבִי מְלַפְזָ .....  
.....

5 אֵיפְהָ בְּלִבְתָ .....  
.....

12. Write אָסֵב אָסֵב אָסֵב in front of each word to get correct meaning.

1 ..... בְּלַחְתָ

2 ..... בְּלַחְתָ

3 ..... בְּלַחְתָ

4 ..... בְּלַחְתָ

5 ..... בְּלַחְתָ

13. Write down **اَتَدْرِبُ** **اَتَدْرَبُ** or **اَتَدْرِبُ** in front of each word and get correct meaning

1 ..... **يَدْرِبُ**

2 ..... **يَدْرَبُ**

3 ..... **يَدْرِبُ**

4 ..... **يَدْرِبُ**

5 ..... **يَدْرِبُ**

14. Complete any five of the following sentences using the correct forms agreeing with the subject:

1 **يَدْرِبُ** ..... **يَدْرِبُ**

2 **يَدْرِبُ** ..... **يَدْرِبُ**

3 **يَدْرِبُ** ..... **يَدْرِبُ**

4 **يَدْرِبُ** ..... **يَدْرِبُ**

5 **يَدْرِبُ** ..... **يَدْرِبُ**

6 **يَدْرِبُ** ..... **يَدْرِبُ**

7 **يَدْرِبُ** ..... **يَدْرِبُ**

15. The underlined verbal forms in the following sentences are wrong. Correct them and make meaningful sentences.



- 1 يَنْدُ نَعَم فَلَحَد
- 2 نَعَم نَعَم بَلَحَد
- 3 نَعَم نَعَم بَلَحَبَد
- 4 سَب يَف فَلَحَبَد
- 5 يَف سَب بَلَحَب

16. Make five sentences in Syriac as it is given in the example.

E.g.: يَنْدُ نَعَم فَلَحَد

- 1 ..... سَب
- 2 ..... نَعَم
- 3 ..... نَعَم
- 4 ..... سَب
- 5 ..... نَعَم

17. See the pictures given below and select the suitable words from the bracket and complete the sentence. (5x1=5)

بَلَحَبَد / بَلَحَد / نَعَم / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد

نَعَم / بَلَحَد / بَلَحَبَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد

بَلَحَبَد / نَعَم / بَلَحَد / نَعَم / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد / بَلَحَد

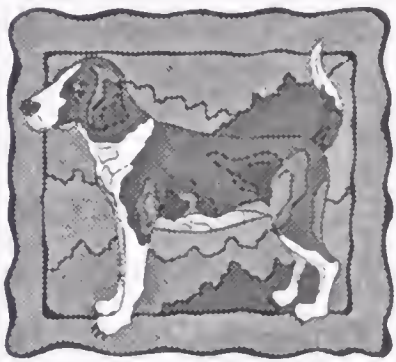
بَلَحَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد / بَلَحَبَد



..... كِتَابٌ 1



..... رَاعٍ 2



..... كَلْبٌ 3



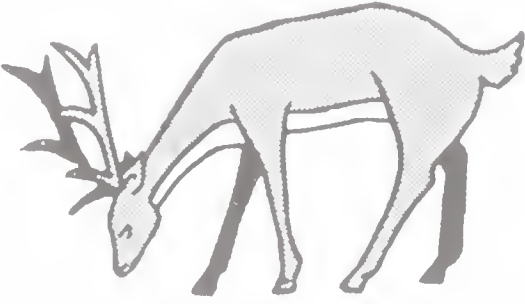
..... نَاقَةٌ 4



..... خَيْلٌ 5



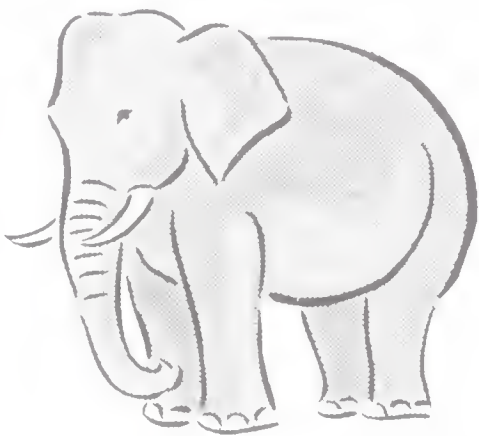
..... 6 اَلْحَمِيْرُ



..... 7 اَلْحَمِيْرُ



..... 8 اَلْحَمِيْرُ



..... 9 اَلْحَمِيْرُ



..... 10 اَلْحَمِيْرُ



11 تَجِبُ يَفِي .....  
.....



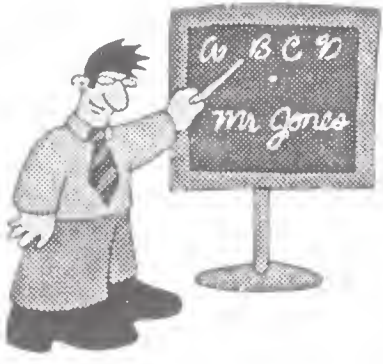
12 تَنْزِلُ نَزَا .....  
.....



13 نَزَلُ نَزَا .....  
.....



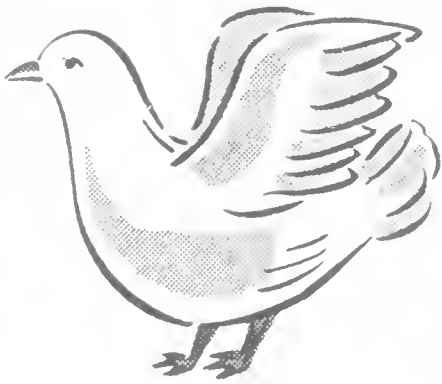
14 تَنْزِلُ نَزَا .....  
.....



..... اَبَّ اَبَّ 15



..... اَبَّ اَبَّ 16



..... اَبَّ اَبَّ 17



..... اَبَّ اَبَّ 18





19 اصب اصب .....  
.....



20 اص اص .....  
.....



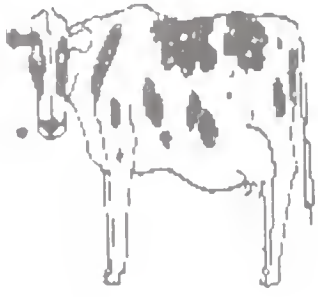
21 اص اص .....  
.....



22 اص اص .....  
.....



23 اص اص .....  
.....



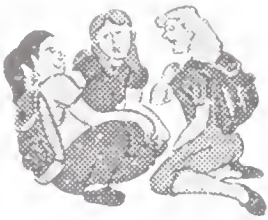
24 اَنْجَبُ اَبٍ .....



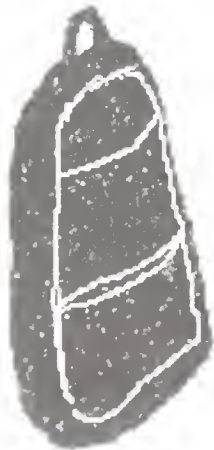
25 اَنْجَبُ يَبٍ .....



26 اَنْجَبُ اَبٍ .....



27 اَنْجَبُ يَبٍ .....



28 اَنْجَبُ اَبٍ .....

18. Write short notes on the following.

- i. Syriac language at the time of Jesus Christ
- ii. Martyrdom of St Thomas
- iii. Knai Thomas and the First Syrian Colonization
- iv. Origin of vowel system in Syriac

19. Arrange the words in the proper order and make a meaningful sentence.

1 ܦܠܚܘܢ / ܚܘܢܐ / ܝܘܢܐ

2 ܦܠܚܘܢܐ / ܦܠܚܘܢܐ / ܐܘܪܝܢܐ

3 ܦܠܚܘܢܐ / ܦܠܚܘܢܐ / ܦܠܚܘܢܐ

4 ܦܠܚܘܢܐ / ܐܘܪܝܢܐ / ܦܠܚܘܢܐ

5 ܐܘܪܝܢܐ / ܦܠܚܘܢܐ / ܦܠܚܘܢܐ

20. Translate into English any five of the following:

1 ܦܠܚܘܢܐ 2 ܦܠܚܘܢܐ 3 ܦܠܚܘܢܐ 4 ܦܠܚܘܢܐ 5 ܦܠܚܘܢܐ 6 ܦܠܚܘܢܐ 7 ܦܠܚܘܢܐ

8 ܦܠܚܘܢܐ 9 ܦܠܚܘܢܐ 10 ܦܠܚܘܢܐ 11 ܦܠܚܘܢܐ 12 ܦܠܚܘܢܐ 13 ܦܠܚܘܢܐ

21. Which word does not belong to the group?

- 1 ܦܦܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ ܚܚܘܢܐ
- 2 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ
- 3 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ
- 4 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ
- 5 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ

22. There are two sets of words. One word in each set does not belong to the group. Find it out.

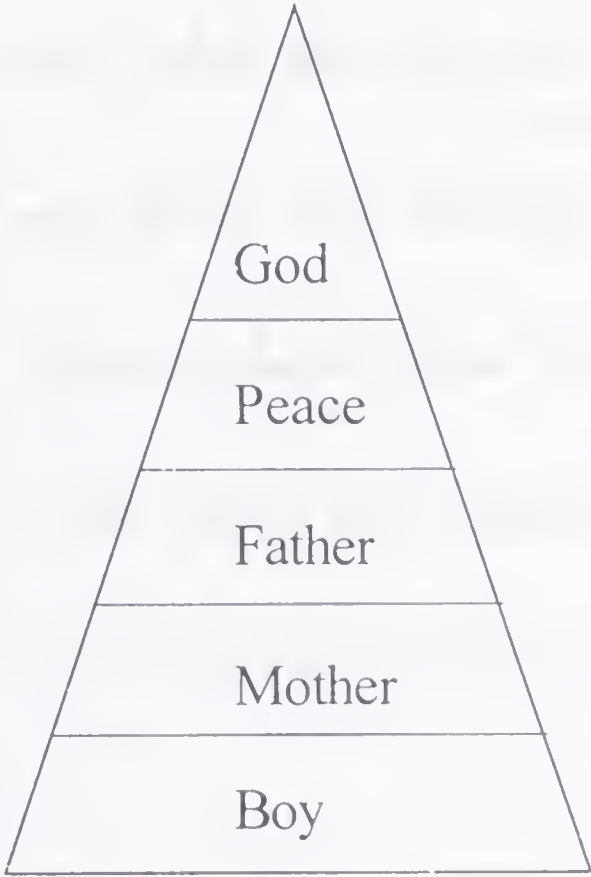
- 1 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ
- 2 ܦܦܚܘܢܐ ܚܚܘܢܐ ܚܚܘܢܐ ܦܦܚܘܢܐ

23. Make a word pyramid in Syriac corresponding to the words given in Pyramid A

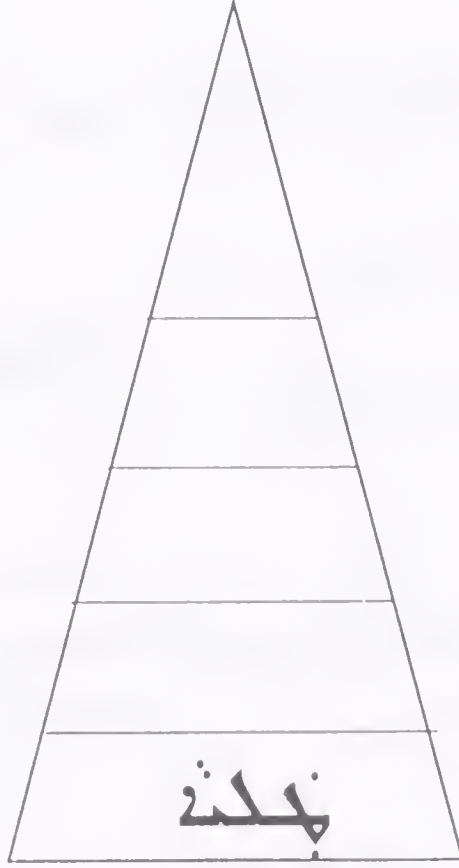
(5x1=5)



A



B



24. A few words are given in group A. Match them suitably with the meanings given in group B. (5x1=5)

A

Mother

Father

Brother

Son

Book

B

بَيْتٌ

أَبٌ

أَخٌ

بَنٌ

كِتَابٌ

25. Rewrite the sentences adding the adjectives given in brackets at the proper place.

1 يَنْدُ فَلَاحٌ يَنْدُ (يَنْدُ)

2 نَعَهُ يَلَانُ نَعَهُ (يَصْبَدُ)

3 سَبْرٌ يَلْبُ سَبْرٌ (يَجْبَدُ)

4 نَعَهُ يَلْبِيءُ نَعَهُ (يَجْبَدُ)

5 نَعَهُ يَجْدُ نَعَهُ (يَجْدُ)

26. Draw arrows from the words in Group A to match those given in group B.

يَلْبُ

يَجْبَدُ

يَلْبِيءُ

يَجْدُ

يَنْدُ

يَفْدُ

يَجْدُ

يَلْبِيءُ

يَنْدُ

يَلْبُ

27. Choose the appropriate word from the bracket and complete the following.

(ذِكْرٌ : حَبْرٌ : حَبْلٌ : حَبْرٌ : حَبْرٌ)

1 حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ

2 حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ

3 حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ

4 حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ

5 حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ : حَبْرٌ

28. Match the following:

1 حَبْرٌ - حَبْرٌ

2 حَبْرٌ - حَبْرٌ

3 حَبْرٌ - حَبْرٌ

4 حَبْرٌ - حَبْرٌ

5 حَبْرٌ - حَبْرٌ

6 حَبْرٌ - حَبْرٌ

7 حَبْرٌ - حَبْرٌ

8 حَبْرٌ - حَبْرٌ

9 بِلَانٌ - بِلَانَةٌ

10 بِلْسَمَةٌ - بِلْسَمٌ

11 بِلْحَةٌ - بِلْحَةٌ

12 بِلْحَةٌ - بِلْحَةٌ

13 بِلْحَةٌ - بِلْحَةٌ

14 بِلْحَةٌ - بِلْحَةٌ

15 بِلْحَةٌ - بِلْحَةٌ

16 بِلْحَةٌ - بِلْحَةٌ

17 بِلْحَةٌ - بِلْحَةٌ

18 بِلْحَةٌ - بِلْحَةٌ

19 بِلْحَةٌ - بِلْحَةٌ

20 بِلْحَةٌ - بِلْحَةٌ

29. Write down the plural forms of the nouns given below and fill in the blanks

1 بِلْحَةٌ .....

2 بِلْحَةٌ .....

3 بِلْحَةٌ .....





32. Draw arrows from the boxes in group A to match those boxes in group B.

A	B
يَقْتَنِمُ	فَلَحَظَ
يَخْفَى	يَجِدُ
يَلْبَسُ	يَتَى
يَفْضُ	تَذُنُّ
فَلَحَجَهُ	يَلْتَنُّ

33. Complete the following sentences choosing the correct word from the box.

(5x1=5)

(يَلْبَسُ، يَجِدُ، يَفْضُ، يَتَى، فَلَاحَجَهُ)

1. يَجِدُ يَلْتَنُّ ..... سَدَّ
2. هَذِبُ يَلْحَقُ ..... هَذِبُ
3. أَشَقُّ يَتَى ..... أَشَقُّ
4. يَجِدُ تَذُنُّ ..... سَدَّ
5. أَشَقُّ فَلَاحَظَ ..... أَشَقُّ

34. Rewrite the following sentences changing the underlined words (masculine forms) into (feminine forms) and vice versa. Follow the example: (5x1=5)

بَقَعَهُ بِحُلَّتِهِ بَقَعَهُ

بَقَعَهُ بِحُلَّتِهَا بَقَعَهُ

1 يَفْتَحُ تَفَاتُ فَتَحَتْ

2 بَقَعَهُ بِحُلَّتِهَا بَقَعَهُ

3 بَقَعَهُ فَتَحَتْ بَقَعَهُ

4 سَبَّ فَلَاحًا سَبَّ

5 سَبَّ سَبَّ فَلَاحًا سَبَّ

35. Choose the correct form of the word (بَقَعَهُ) from the box and fill in the blanks.

( سَبَّ ، بَقَعَتْ ، بَقَعَتْ ، سَبَّ ، بَقَعَهُ )

1 سَبَّ .....

2 بَقَعَتْ .....

3 بَقَعَتْ .....

4 سَبَّ .....

5 سَبَّ .....

36. Write short notes on the following.  
Pre-eminence of Syriac

37. Use the hints given in the brackets and add suffixes to any two of the following nouns to get the possessive meaning.

( ܐ ܘ ܘ ܘ ܘ )

11 ܦܠܚܐ

12 ܚܘܚܐ

13 ܦܘܚܐ

14 ܕܘܚܐ

38. Change any two of the following words as given in the bracket.  
(2x5=10)

(ܦܠܚܐ ܦܠܚܐ ܦܠܚܐ ܦܠܚܐ)

:ܦܠܚܐ ܦܠܚܐ ܦܠܚܐ ܦܠܚܐ

1 ܚܘܚܐ

2 ܦܠܚܐ

3 ܦܘܚܐ

4 ܦܠܚܐ



39. Add suffixes to any two of the following prepositions to denote their relation to the noun for which they stand. (2x5=10)

1 يهك 2 سلك 3 به 4 به 5 مبه  
6 بك 7 لقه 8 به 9 به

40. There are ten words in the box. Many of them are related to "Book" (حَبْرَة). But a few of them are not. Pick out the words, which are not related to 'book' and write in your answer sheet.

(5x1=5)

حَبْرَة	حَبْرَة
حَبْرَة	حَبْرَة
حَبْرَة	فَلْحَة
فَلْحَة	حَبْرَة
فَلْحَة	فَلْحَة

41. Add five suffixed characters to (فَلْحَة). One has been done for you.

1 فَلْحَة فَلْحَة



4 ۵۵ ..... ۶لن۶

5 ۵۶ ..... ۶لبن۶

44. Complete the conversation using the appropriate word from the bracket:

( ۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ )

۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ )

1 ۶لبن۶ ..... ۶لبن۶

2 ۶لبن۶ ..... ۶لبن۶

3 ۶لبن۶ ..... ۶لبن۶

4 ۵۵ ..... ۶لبن۶

5 ۵۶ ..... ۶لبن۶

45. Read the hints given in the box and complete the sentences

with the appropriate forms of ۶لبن۶

( ۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ ۶لبن۶ )

1 ۶لبن۶ ..... ۶لبن۶

2 ۶لبن۶ ..... ۶لبن۶

3 ۶لبن۶ ..... ۶لبن۶

4 ۶لبن۶ ..... ۶لبن۶

5 ۶لبن۶ ..... ۶لبن۶

46. Write an appreciation of any two of the following poems:

മരണം മരണമേ, മരണം മരണം മരണം .

മിന്നിപ്പോയി, മിന്നിപ്പോയി, മിന്നിപ്പോയി .

മരണം മരണം മരണം

മരണം

മരണം മരണം മരണം .

47. Write short notes on the following.

Cranganore

Rampal Pattu

Margankali Pattu

Veeradiyan Pattu

Syriac loan words in Malayalam

48. Read the passage and answer the questions.

കുറേ കുറേ കുറേ കുറേ

കുറേ കുറേ കുറേ കുറേ

കുറേ കുറേ കുറേ കുറേ

കുറേ കുറേ കുറേ കുറേ .





51. اسات مهذنفه ديمكز هذبه توتنه دبنجه .

1 حجت 2 حبتك 3 حبت 4 حبتك

52. Read the following passage and find out the verbs, nouns and prepositions.

يفند ممبزه يك حركفنه ننه صمبانه دسهه پنهجه  
يفند دسهه كعبه حركفنه ننه دك نهذ حجه لانههههه

53. Fill in the blanks with correct translation as it is given in the first example.

1. He killed **هكك**
2. She killed .....
3. You killed (M. Pl.) .....
4. They killed .....
5. We killed .....

54. Find out five associated words of **حجت** as it is given in the example.

e.g ..... , **حجت** **جهته**

## Units

Unit I. Alphabets, Vowels and Numerical value of letters.

Unit II. Pronouns: Personal, Interrogative and Demonstrative.

Syriac Language at the time of Jesus

Martyrdom of St. Thomas

Unit III. Meaning of words, Reading practice, Translation from English to Syriac, Translation from Syriac to English and Inseparable particle.

Origin of vowel system in Syriac

Knai Thomman and First Syrian Colonization

Unit IV. Number: Singular and Plural of Nouns and Adjectives.

Seven Churches, Panthenus

ܡܘܨܝܘܬܐ ܡܢ ܫܒܘܥܐ ܕܩܝܡܝܘܬܐ ܕܩܝܫܘܬܐ ܕܩܝܫܘܬܐ

Unit V. Gender: Masculine and feminine.

Pre eminence of Syriac

ܡܝܢ ܕܝܚܘܕܐ ܕܝܚܘܕܐ ܕܝܚܘܕܐ

Unit VI. Pronominal suffixes added to Singular and Plural nouns and Prepositions.

Margamkali Pattu, Veeradian Pattu

ܝܚܘܕܐ

Unit VII. The use of **جہ** and **جہ**  
Rampan Pattu, Crangannore

**جہجہجہ جہجہ جہجہ**

Unit VIII. Conjugation of verbs. P'al Past Tense(First class).

**جہجہ , جہجہ , جہجہ**

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**جہجہجہ جہجہجہ جہجہجہ**

The Lord's Prayer: Our Father.....

**جہجہ , جہجہجہ جہجہجہ : جہجہجہ جہجہجہ :**

**جہجہجہ جہجہجہ جہجہجہ جہجہجہ .**

**جہجہ جہجہجہ جہجہجہجہ :**

**جہجہجہ جہجہجہ جہجہجہ جہجہجہ .**

**جہجہجہ جہجہجہ : جہجہجہ . جہجہجہ**

**جہجہجہ جہجہجہ جہجہجہ . جہجہجہ .**





